

June 17, 2002

Greg Davis
845 Memorial
Atlanta, GA 30316

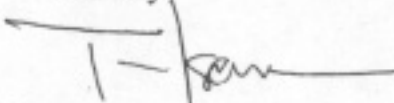
Dear Greg,

On behalf of the whole Northside Community Church family, please let me express our appreciation for the opportunity to fellowship with you this past Sunday. We're always excited to have guests visit with us. We look forward to getting to know you and hope you will come worship with us again.

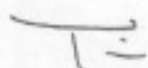
Believing that the ministry of our church during the week is just as vital as our time together on Sunday morning, we are trying to continually multiply small groups opportunities for our church family. We have small groups that meet in several locations and would be pleased to give you their schedules if you will call our office at 404-256-5700.

In any case, we are pleased to have had you with us. Thanks for taking the time and effort to share in worship with us.

Warmly,



Tim Isaacson
Associate Pastor

Greg,
It was a pleasure to meet you.
I hope you enjoyed the service and
the Persian food.
Please come back and join us
again.


International Artist Guild, Inc.
845 Memorial Drive SE
Atlanta, Georgia 30318
404 577 0300

Dr. Paul Walker
Chancellor of Education
Church of God
P.O. Box 2430
Cleveland, Tenn. 37320

July 14, 2003

Re: Baptism of Fire

Greetings Dr. Walker,

I write to you in the name of our Lord and Savior Jesus Christ. Enclosed please find documented research on what constitutes Mystery Oil and its use in the early Christian church before the Council of Nicea and later hidden through Divine Providence. Its use is called the 'Baptism of Fire' among other terms. In the Writings of the New Church the term is a representation of *Esse* the Divine Good. The Coptic Church traces its liturgy and practice back to the Apostles.

The New Church doctrine teaches that the return of the Lord will be in the understanding. Back five months ago, I went to the library at Lee College when visiting Rev. Paul Henson and in the proverbial darkened back corner (light out in fixture) the neglected Writings of Emanuel Swedenborg were on a shelf and there for many years without being read.

The Divine Truth is now being revealed www.heavenlydoctrines.org. Of interest on this site is a Latin search using the term 'calam'. The Divine Good is experienced by the individual in the 'Baptism of Fire'. The return of the Lord is the conjunction of the Divine Truth with the Divine Good.

I was greatly inspired by Psalm 96 during a time of journey through the course "Perspectives on the World Christian Movement". The New Song wasn't taught. This journey has led me many places. I am conscious of the evil in the world and have experienced Divine Providence after rescinding my Social Security account and my Drivers License account over a decade ago. I mourn for the His church when I see the golden eagle and hear from the pulpit that we must obey the rulers who it is said that the Lord has appointed over us. These sites www.copvcia.com and www.narconews.com are truths that can be accepted by an individual who is able to trust in another source. I also recommend the site <http://www.hermes-press.com/indexIE.html> for reflection on this message.

Your brother,

Gregory K. Davis

Cc: Rev. Patrick Rose, Rev. Bill Byrne, Rev. Roger Christie, Dakota Daniels

Mount Paran Church of God

Hearns

August 2003

Mr. Gregor Davis
C/O International Artist Guild
845 Memorial Drive
Atlanta, GA 30316

Oct 24 10:30
Sept 25 12:00

Dear Gregor,

We rejoice with you in your commitment to follow Jesus Christ as Lord. The Christian life is a life of progression, not perfection. As Paul writes, "Just as you received Christ Jesus as Lord, continue to live in Him, rooted and built up in Him, strengthened in the faith...and overflowing with thankfulness" (Col 2:6-7).

I trust you will find the enclosed booklet, *Your New Life In Christ* and the Bible helpful resources as you begin your walk with Christ.

The Mount Paran family is here to assist you any way we can in your Christian growth.

May God bless you richly in every way.

You remain in my prayers,

David C. Cooper
David C. Cooper, D.Min.
Senior Pastor

/ar
Enclosures (2)

Sheri

Gregory Karl Davis
C/o International Artist Guild, Inc.
845 Memorial Drive, S.E.
Atlanta, Georgia 30316
678 508 7188 cell
404 577 0300 office
404 577 6190 fax

David C. Cooper, D.Min.
Senior Pastor
Mt. Paran Church of God
2055 Mount Paran Road, N.W.
Atlanta, Georgia 30327
404 261 0720

August 25th, 2003

Item: Confirm appointment

Greetings to you Pastor Cooper in the name of our Lord and Savior Jesus Christ,

I write to confirm our appointment made for us by Sheri. I look forward to meeting with you at 12pm September 25. The agenda item is to follow up on a note I passed on earlier to Pastor Hewins on what could be termed your 'prophet application program'. I appreciate the response of your office to that note in your letter dated to me this month for making this appointment and sending me the Word.

Your brother,

Gregory Karl Davis

The Rev. N. Bruce Rogers
449 Woodward Drive, Huntingdon Valley, PA 19006
Telephone: 215-947-2127 Fax: 215-947-0879
E-mail: nbrogers@voicenet.com

September 15, 2003

Gregory K. Davis
c/o International Artist Guild, Inc.
845 Memorial Drive SE
Atlanta, Georgia 30316

Dear Mr. Davis:

I have been able finally to peruse the material you have sent me, and I believe your thesis rests on several errors.

As I understand it, your thesis is this: that Exodus 30:23 mentions *kenay bosm* as an ingredient in oil used for anointing; that the *-m* at the end of the term is a plural ending, and that if discarded, the resulting *kenay bos* so resembles the Greek *kannabis* as to be its origin and to have the same meaning, namely, *cannabis sativa*, from which are derived, among other things, the intoxicants hashish and marijuana; that other mentions in the Hebrew Scripture of *kenay* refer also to the hemp plant, of which *cannabis sativa* is a variety; that in a number of places the Septuagint translates the Hebrew *kenay* as the Greek *kalamus*; that *kalamus* is therefore an error for the Greek *kannabis*; and that mentions of *kalamus* in the New Testament are likewise errors for *kannabis*. Thus you write, "From this data I am sure that you can understand when I say that the New Church is to be measured by a golden cannabis shaft."

There are a number of errors contained in this line of argument. Let me state what I take to be the primary ones.

First, the Hebrew קנח־בֹּסֶם should be anglicized as *q'nēh-vōsem*, with the accent on *-vō-*. Since Greek has no phoneme or grapheme equivalent to *q* or *v*, the same term would have been brought over into Greek as κνη-βωσεμ+Greek ending or, say, κνηβωσεμος, which latinized would be *knebosemus* or *cnebosemus*, again with the accent on *-bo-*.

Doesn't look or sound so much like cannabis, does it? One reason is that the final *-m* is not a plural ending, but an integral part of the root, which cannot be discarded. Secondly, the vowel following the original initial ק or *q* in the Hebrew is not a full vowel, but simply a glide. (Try saying "knock" while pronouncing the "k" and you will have it between the "k" and the "n". There are a number of words that begin so in Greek.) This in turn makes it impossible linguistically that a singular ק or *n* in the Hebrew would become a double *vv* or *nn* in Greek, an impossibility reinforced by the accentuation of the term on its penultimate syllable.

It is, in short, linguistically impossible that *κανναβις* or *cannabis* could have been derived from the Hebrew קנח־בֹּסֶם or *q'nēh-vōsem*.

Added to this is the prohibition against the use of alcoholic drink by priests in Israel when attending to their duties at the Tabernacle: "Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations." (Leviticus 10:9) It is not likely that use of an oil with euphoric or hallucinogenic properties would have been permitted in connection with their priestly duties. Indeed,

the Old Testament contains a number of injunctions against alcoholic intoxication (Leviticus 10:9; Deuteronomy 29:6; Proverbs 20:1, 31:4; Isaiah 5:11,22, 24:9, 28:1-29). Any wine used ritually by a priest was to be simply poured out as a libation to Yahweh, not imbibed. Worshipers might take wine, but only outside the precincts of the Tabernacle. Only priests were permitted to enter.

Given this as a background, the rest of the argument falls to the ground. Translators of the Hebrew Scriptures into Greek (the Septuagint) would not have mistaken the meaning of the Hebrew קנה (*qaneh* = reed). In translating it as καλαμος (*kalamos* = reed), they did so correctly. It was not a mistake for κανναβις, and καλαμος in the New Testament likewise is not a mistake for κανναβις. In short, there is no intended mention of *cannabis sativa* in the New Testament.

Shocking to me, frankly, is the argument I found toward the end of your original set of materials asserting that the Christ used "holy oil" laced with *cannabis sativa* to perform many of His miracles; that they were in fact medical cures attributable to the *cannabis* in the oil He used (even when oil is not mentioned); and that His "divine visions...after his baptism [were] drug-induced hallucinations." To a faithful Christian, the assertion is profane.

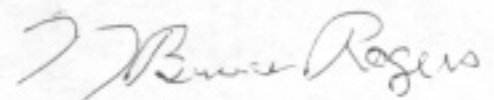
And so no, the New Church is not to be measured by a golden *cannabis* shaft, as you put it. The reed is but a reed, commonly used in antiquity as a means of measurement as we use yardsticks today.

Puzzling is the fact that most of the voluminous material you sent us does not support your thesis. Indeed, the numerous pages photocopied from Biblical dictionaries and encyclopedias identify the plants referred to as everything from hemp to sugar cane—but none as *cannabis sativa*. One (of the many) mentions that some have thought it might refer to *cannabis*, but it does not itself make the identification, preferring another. Much of the remaining material is simply irrelevant to the issue.

On top of that you also sent me a stack of materials defending the use of marijuana and justifying it on many grounds. I don't doubt that there are many people in the world today who use marijuana or hashish and would like to see it legalized, but it is both illegitimate and, frankly, quite offensive to have pseudo-intellectual arguments launched that employ phony arguments to use the Bible to support views that are in fact quite foreign to the Bible. It is an abuse of the Bible, as it was an abuse of Christianity in times past to defend and legitimize the slavery of black Africans. Of course the slave-owners wished to have the support of religion, thinking it would provide a wall of defense against those who wished to take away their slaves. And so it seems to me now that you have encountered people who wish to have the support of religion in justifying their use of marijuana, thinking it will provide a wall of defense against those who have made it illegal and who would take away their intoxicant.

Let me know if you wish me to return the materials you have sent me. Otherwise I would like to feel free to discard them.

Sincerely yours,



N. Bruce Rogers

cc: The Rt. Rev. Alfred Acton
The Rev. Dr. Jonathan S. Rose
Mr. B. Erikson Odhner
Mrs. Lisa Hyatt Cooper

Gregory K. Davis
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Right Reverend Alfred Acton
Chairman of the Translation Committee
General Church of the New Jerusalem
Post Office Box 743
Bryn Athyn, Pennsylvania 19009

September 19th, 2003

I send these greetings to you in the name of our friend the Lord and Savior Jesus Christ. It was an honor to be able to meet with you in Bryn Athyns and to know that the research I am doing will be given to the translation committee. An assessment of this work by professionals was the goal for my trip to Pennsylvania. It is an added bonus from what I understood if my research is accepted, that I would be able to send you a bill. I am now in receipt of the letter dated September 15th, 2003 from the Rev. N. Bruce Rogers. I object to fact that this documentation will not be looked upon objectively and that the committee will not be giving this work an assessment.

1) I explained to the Rev. N Bruce Rogers when I met him that I do not have the trained mind of a college education. The documents I have been gathering is raw data defining terms and has not been put into a professional format. But this letter misstates the fact. I presented the cognates for the chief spice trading goods termed in Exodus 30:23. These chief spices are: Myrrh, Qinamon bosm, Qaneh bosm, Qasia. These cognates from the Hebrew translate across the board into the languages of the Mediterranean, the East and the words of today. I also pointed out that hemp and marijuana are the same plant, a chief trade item and an important agricultural good then and now. Cinnamon and Canna are mistranslations, according to the writer, when any common lexicon is referenced.

2) I understand the real problem that the writer has with my work and the questions voided by the committee. Did the Lord drink wine? Did the wine contain alcohol? Was the Lord anointed? Is the anointing oil a drug? Is a celestial experience induced in a worship setting? That conclusion, as to the effect of this anointing oil upon the Human of the Lord in the article referred to, was printed in the Sunday London Times. The Writings go into depth on this subject including an exposition on the heave offering and worship practice in the Most Ancient Church. The effect, of the use of holy oil, is stated in the Word. Mark affirms a cure for the soul which the disciples reported to the Lord. The doctrines of the Coptic Church confirm this use in their Office of Holy Oil which integrates the curing of the leper and as an initiatory. Nag Hammurabi texts confirm as well stating that its use is a 'seal' that shuts out the influx from the hells. But

just consider the effect upon the human body from oil made strictly from Cinnamon and Cassia. These two powerful stimulants will wake you up.

3) The reed is qanu a Sumerian word for Canna just Qaneh bis or is it bosm?

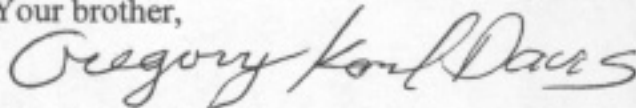
It is simple. When the Divine Truth is known in the Ultimate Truth *then* it will be so simple a child can understand.

Hemp buds or hashish is non toxic in any form or quantity. Last year, 625,000 Americans were oppressed for QNH. Your bill just went up. I intend to collect.

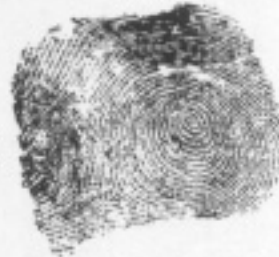
I spoke with the Rev. George F. Dole, yesterday. I told him that I'd been researching the term calam* for over a year *deca est just* and my research stands rejected out of hand by Bryn Athyn. He assured me that he is looking forward to receiving the material and will respect this work by giving an objective assessment.

Have you never read in the scriptures: "The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes"? Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it. Mathew 21: 42-43

Your brother,



Gregory Karl Davis



Encl. Draft letter to the Rev. N. Bruce Rogers dated Sept. 18th, 2003
Common Lexicon
QNH in the Law
The Dancing Column on Order in Architecture – Joseph Rykwert
Pg. 100, 426, 155, 156, 161, 162, 290, 307, 308, 309, 310, 311
Bundles of hemp in agriculture
Arcana Coelestia notes

Cc: The Rev. N. Bruce Rogers
The Rev. Dr. Jonathan S. Rose
Mr. B. Erikson Odhner
Mrs. Lisa Hyatt Cooper
Priest Eleia Eskamder
The Rev. Patrick Rose
Dakota Daniels
The Rev. Tom Kline
The Rev. George F. Dole

BY THE GRACE OF YOUR WORDS WIN OVER YOUR PEOPLE

You have entered upon the office of bishop. Sitting at the helm of the Church, you pilot the ship against the waves. Take firm hold of the rudder of faith so that the severe storms of this world cannot disturb you. The sea is mighty and vast, but do not be afraid, for as Scripture says: *he has founded it upon the seas, and established it upon the waters.*

The Church of the Lord is built upon the rock of the apostles among so many dangers in the world; it therefore remains unmoved. The Church's foundation is unshakable and firm against the assaults of the raging sea. Waves lash at the Church but do not shatter it. Although the elements of this world constantly beat upon the Church with crashing sounds, the Church possesses the safest harbor of salvation for all in distress. Although the Church is tossed about on the sea, it rides easily on rivers, especially those rivers that Scripture speaks of: *The rivers have lifted up their voice.* These are the rivers flowing from the heart of the man who is given drink by Christ and who receives from the Spirit of God. When these rivers overflow with the grace of the Spirit, they lift up their voice.

There is also a stream which flows down on God's saints like a torrent. There is also a rushing river giving joy to the heart that is at peace and makes for peace. Whoever has received from the fullness of this river, like John the Evangelist, like Peter and Paul, lifts up his voice. Just as the apostles lifted up their voices and preached the Gospel throughout the world, so those who drink these waters begin to preach the good news of the Lord Jesus.

Drink, then, from Christ, so that your voice may also be heard. Store up in your mind the water that is Christ, the water that praises the Lord. Store up water from many sources, the water that rains down from the clouds of prophecy.

Whoever gathers water from the mountains and leads it to himself or draws it from springs, is himself a source of dew like the clouds. Fill your soul, then, with this water, so that your land may not be dry, but watered by your own springs.

He who reads much and understands much, receives his fill. He who is full, refreshes others. So Scripture says: *If the clouds are full, they will pour rain upon the earth.*

Therefore, let your words be rivers, clean and limpid, so that in your exhortations you may charm the ears of your people. And by the grace of your words win them over to follow your leadership. Let your sermons be full of understanding. Solomon says: *The weapons of the understanding are the lips of the wise;* and in another place he says: *Let your lips be bound with wisdom.* That is, let the meaning of your words shine forth, let understanding blaze out. See that your addresses and expositions do not need to invoke the authority of others, but let your

words be their own defense. Let no word escape your lips in vain or be uttered without depth of meaning.